C30/97

Pietatis in Parentes Disquisitio:

OR,

The Duty of CHILDREN

TOWARDS THEIR

PARENTS:

Truly Examined and Stated.

In a Letter to a Friend in the City.

SIR,

YOUR kind Lines, with the Prints you were pleased to send me, I have received, for which I return you many Thanks; and tho' I do much approve of the Letter, written to a Friend in the Country, in the defence of the Rights of *Primogeniture*, yet I must declare to you, that I am afraid the exposing of such a Letter to publick view, may prove an Encouragement to all Elder Sons to live disobedient and disorderly Lives, seeing the ill Practise of some Fathers, in Disinheriting their First-begotten Sons, is so much exploded thereby; and therefore I conceive the Publication of it is somewhat unseasonable; *when we see, that the Son doth not only not Honour his Father, but even Dishonoureth him, and is ashamed of him. He is so far from Loving him, that he rather hateth him; so far from fearing him, that contrariwise, he mocketh and contemneth him: And instead of Serving and Obeying him, he riseth up and Conspireth against him: If the Father be angry, the Son laboureth to anger him more: Briefly, scarce any Duty of a Child towards his Father*

is seen now a days. O execrable Impiety! And to shew you, that I my self abhor such an Impious Behavior of any Son towards his Father, I will endeavour to draw you a Scheme of that *Piety* or *Duty*, which all *Children* do owe to their *Parents* by the Laws of God, of Nature, and of Man.

The Piety or Duty then of Children towards their Parents may be reduced to six Heads, comprehended in these very Words; *Honour thy Father and thy Mother.*

1. The first is, the *Duty of Reverence*, and that not only in External Gesture and Behaviour, but also Internal, which is that Sublime and Sacred Esteem and Veneration a Child ought to have of his Parents, as the Authors and Original Causes of his Being, as also of his good and well Being; which Reverence towards Parents shall be evidenced from Scripture, from Nature, and from the Civil Law of the *Romans*.

I. *From the Holy Scripture.*

Honour thy Father and Mother, (which is the first Commandment with promise) *that it may be well with thee, and that thou mayst live long on Earth*, Exod. 20. 12. Deut. 5. 16. Mat. 15. 4. Mar. 7. 10. Eph. 6. 2. & 3. From whence (Sir) we may make these Remarks:

1. That Reverence to Parents is placed next to the Honour due to God: *Nature* (saith *Plutarch*) *and the Law, which doth preserve Nature, hath given the first place of Reverence and Honour, after God, unto the Father and Mother:* And Men cannot do any Service more acceptable to God Almighty, than graciously and lovingly to pay to their Parents that Begot them, and to them that brought them up, the Usury of new and old Graces, which they have lent them; as contrariwise there is no Sign of an Atheist more certain, than for a Man to set light by, and to offend his Parents.

2. That the 5th Commandment only hath a special Promise annexed thereunto, to shew, that a more plentiful Blessing in this kind followeth from the Obedience of this Commandment, than of the other that follow: Hence it is called by the Apostle St. *Paul*, the first Commandment with Promise; it being the first in order of the second Table, and the only Commandment of that Table, which hath an express Promise, and the only Commandment of the Ten, that hath a particular Promise.

II. *From Nature.*

Our Parents are as Gods, Θεοὶ ἔπιγειοι, Earthly Gods, as *Hierocles* calls them, Conspicuous and Visible Gods, who do imitate the Invisible and Unbegotten God, in giving Life unto others. And therefore *Proculus* says, that the Father is the Image of God; and *Plato* calls Parents God's Images or Representatives, to whom we owe our Reverence, as to the Gods themselves, saith *Aristotle*; yet not such an

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Obedience and Reverence as is infinite and unlimited; ſo that this Duty of Reverence of Children towards Parents, the very Infidels, Ethnicks and Pagans, by the Inſtinct of Nature, do Inſtruct them. Add hereunto a farther Illuſtration of the Awe and Reverence we owe our Parents, taken from Heathen Nations. Amongſt the *Lacedemonians* this Cuſtom took place, that the younger ſort roſe up from their Seats before the Aged: Whereof, when one asked the Cauſe of *Teleucrus*; *It is* (quoth he) *to the end, that in doing this Honour to whom it belongeth not, they ſhould learn to yield greater Honour to their Parents.*

The Arrogancy and Irreverence of a Child was the Cauſe, that one of the *Ephori* publiſhed the Law of Teſtaments, whereby it was permited to every one from that time forward, to appoint whom he would his Heir. This Law ſerved well to make Children to pay the Duty of Obedience and Reverence to their Parents, and to cauſe them to be afraid of diſpleaſing them. To be brief, you will find among the *Romans*, that the Child was not admitted to plead his Father's Will after his Death, by way of Action, but only by way of Requeſt, uſing very Humble, Honourable and Reverent Speech of his Dead Father, and leaving the whole Matter to the Diſcretion and Religion of the Judges. But here may be ſtarted this Queſtion; *Whether in ſitting or otherwiſe, the firſt Place and Prerogative of Honour, be due to the Father, a Private Man, or to the Son, that is a Magiſtrate?*

The Solution of this Queſtion propounded, we find given in *Aulus Gellius*, Lib. 2. Cap. 2. viz. *In publicis locis, atque Muneribus, atque Actionibus patrum jura cum filiorum, qui in Magiſtratu Sunt, Poteſtatibus Collata inter quieſcere paululum, & connivere: Sed cum extra Rempublicam in Domeſticâ re, atque Vita Sedeatur, Ambuletur in Convivio quoque familiari Diſcumbatur; tum inter filium Magiſtratum, & Patrem privatum, publicas Honores Ceſſare: Naturales atque genuinos exoriri.*

Buda in his Annotations upon the Pandects, hath obſerved many good Things belonging to the *Roman* Judgments, which curious Spirits may look into: Among the reſt, of the great Reſpect and Honour that was given to Magiſtrates. Concerning which Matter, we may uſe as a good Teſtimony, that which we read in *Plutarch*, of *Fabius Maximus* his Son, when he was Cenſor, who ſeeing a far off, that his Father came towards him on Horſeback, and that his Sergeants, in regard of Fatherly Reverence, had not cauſed him to alight, did himſelf Command his Father to ſet Foot on Ground, which Command the Old Man, the Father, cheerfully and willingly obeyed, ſaying, *Domeſtick Power muſt give place to Publick Authority.*

III. *From the Civil Law of the* Romans.

How unworthy ſoever Parents be in reſpect of their Perſonal Defects; yet ſuch as God and Nature have placed under their Authori-

ty, are to *count them worthy not only of Honour, but also of all Honour*; Children being not herein so much to look unto their Persons as unto the Ordinance of God, who hath placed them over their Children; and wisely to consider, that in respect of that Dignity and Power received from above, not of their Personal Virtues, all this Honour and Reverence is due unto them; *Licet Legum Contemptor & Impius Sit, tamen Pater est: Altho' he be a Contemner of the Laws, and a Wicked Man, yet is he a Father notwithstanding*, saith the Emperor *Justinian*, Novel. 12. Cap. 2. And *Persona Patris*, saith the Lawyer *Ulpian*, *Filio semper Honesta & Sancta videri debet: The Person of the Father ought always to be accounted Honourable and Sacred to the Child*, D. 37. 15, 9. Add hereunto these Texts of the *Roman* Laws, C. 2. 42, 2. D. 22. 3, 8. N. 155. Cap. 1. D. 37. 15, 1. D. 27. 10, 4. D 2. 4, 6. C. 8. 47, 3. which prove, that the Duty of Piety and Reverence towards Parents, is an Obligation never to be Cancelled; and therefore let the Man be what he will, the name of a Father to his Child is Venerable and Awful.

2. The second Duty is that of *Love*, which Children owe to their Parents, as their Parents do also to them, the want of which natural Affection, is reckoned among the most odious Vices, *Rom.* 1. 31. They are to bear their Parents a real Kindness, such as may make them heartily desirous of all manner of Good to them, and abhor to do any thing that may grieve or disquiet them.

And seeing Children must labour to please their Parents in all things, it is certain, that no Action, Gift or Disposition in them is more acceptable, or contenteth Parents better, than to see good Will, and an assured and certain Friendship among themselves.

It is reported, that *Apollonida*, Mother to King *Eumenes*, and to three other of his Brethren, accounted her self Happy, as she said, and gave great Thanks to God, not for her Riches or Principality, but because she saw her three Younger Sons, as it were a Guard to their Elder Brother, who lived freely and most safely in the Midst of them, with their Swords by their Sides and their Javelins in their Hands. Contrariwise, when King *Xerxes* perceived, that his Son *Ochus* lay in wait for his Brethren, to put them to Death, he Died for Displeasure thereof. Therefore *Euripides* said, that Wars between Brethren are grievous, but most of all to their Parents; because he that hateth his Brother, and cannot abide to look upon him, must needs also be offended with him that Begat him, and her that Bare him.

Sir, I shall conclude this Duty of Children towards their Parents, by putting this Case, *viz.*

If my Father and my Son happen to be in such a danger of Life, as one only can be preserved and freed from it, what can Prudence perswade me to do?

To

To which Queſtion the Moraliſt offers to return this Reſolution for me; that I ought rather to Succor my Father than my Son. 1. *Propter Sunguinem.* 1. *Propter Reverentiam & Gratitudinem Patri Debitam.* 3. *Propter Diſparem Reſtitutionis Rationem Pater ſemel Amiſſus Reſtitui non Poteſt: Filius Amiſſus Reſtitui quandoque Poteſt per Succeſſionem alterius filii. Fredericus Windelinus, Lib.* 1. *de Recta vita, Cap.* 5. *Quaſt* 12.

And now you ſhall hear what the *French-man Charron* ſays, in anſwer to the ſame Querie: *The Duty of Children towards their Parents* (quoth he) *is ſo certain, ſo due and requiſite, that it may not be diſpenſed withal by any other Duty or Love whatſoever, be it never ſo great.* For if it ſhall happen, that a Man ſee his Father and his Son ſo endangered at one and the ſame inſtant, as that he cannot Reſcue and Succor them both, he muſt forſake his Son and go to his Father, tho' his Love towards his Son be greater. And the Reaſon is, becauſe the Duty of a Son towards his Father is more antient, and hath the greater Priviledge, and cannot be Abrogated by any latter Duty.

3. The third Duty that Children do owe to their Parents, is that of Obedience; which is not only contained in the Fifth Commandment, but expreſsly enjoined in other places of Scripture, as *Epheſ.* 6. 1. *Children, obey your Parents in the Lord, for this is right*; and again *Coloſ.* 3. 20. *Children, obey your Parents in all things, for this is well pleaſing to the Lord*; which Obedience muſt be yielded even to the roughest and hardeſt Commands of a Father, according to that moſt remarkable Example of the *Rechabites*, who to obey the Command of their Father, never drank Wine in all their Lives.

But it may be here Queried, *Whether Children are obliged to yield Obedience to all the Commands that ſhall be given by their Parents?*

It is Anſwered, that Children owe their Parents an Obedience in all things, unleſs where their Commands are contrary to the Laws of God and of Nature, and to the Municipal Laws of their Country; for in theſe Caſes the Duty to God and Nature, and to the Laws of the State, muſt be preſerved; and therefore if any Parents ſhould be ſo wicked, as to require Obedience to ſuch kind of Commands, Children then offend not againſt their Duty, tho' they diſobey thoſe Commands; which Solution of the Querie, ſhall be fortified by theſe ſeveral Authorities following:

It was the Advice of St. *Paul*, *Children obey your Parents in the Lord*; upon which words St. *Hierome* thus gloſſeth; *For Children not to obey their Parents, is a Sin; but becauſe Parents may haply Command that which is unlawfull; therefore he adds in the Lord.* And St. *Chryſoſtom* expounds them, *Children obey your Parents in the Lord, that is, in all things, wherein you ſhall not diſobey God.* *Muſonius* expreſſeth himſelf thus;

thus; *If a Son shall refuse to yield Obedience unto a Father in such Commands as are impious and ungodly, he shall not be accounted as disobedient, injurious or wicked.* *Aulus Gellius* approves not of this Opinion, *That a Father is in all things to be obeyed.* For (says he) *what if he command his Son to betray his Country, to kill his own Mother,* &c. *therefore the middle way is best and safest: In some things we must, in other some we must not obey.* So *Seneca* the Father, *All Commands oblige us not unto Obedience.* So Quintillian, *There is no necessity that Children should execute all their Parents Commands; for there may be many things, which tho' commanded, may not lawfully be done; as if a Father command his Son to give his Suffrage, or to pass a Sentence contrary to his Judgment, or to bear Witness to that whereof he is ignorant. If my Father command me to burn the Capitol, to possess my self of such a Fort or Castle; I may lawfully answer, These things I must not do.* I will conclude this point of Duty with that Story of *Agesilaus*, who may be unto Children a good School-master therein; for being requested by his Father to give Sentence against Right, he was not ashamed to deny him graciously with this Answer. *You have taught me* (O Father) *from my youth to obey the Laws, and therefore I will now also obey you herein, by judging nothing against the Laws.*

4. The fourth Duty of Children towards their Parents, is that of *Succouring* them in all their Wants and Necessities of what kind soever; whether Weakness and Sickness of Body, Decayedness of Understanding or Poverty, and Lowness in Estate, as appears, 1 *Tim* 5. 4. *Matt* 15. 4, 5. 6. *Mark* 7. 12. Author of the *Whole Duty of Man*, *Part* 14. *Sect.* 16. *p.* 291, 292. Archbishop *Usher* in his Body of Divinity, *p.* 262. *Edit.* 1648. *Amesius* in his Cases of Conscence, *Lib.* 5. *Cap.* 22. *Question* 3*d.* and Doctor *Hammond* in his Paraphrase and Annotations on 1 *Tim. c.* 5. *v.* 4. & 8. Having cited both Scripture and some Divines for the enforcing of this Duty of assisting and ministring to Parents in all their Needs and Necessities, we will see what the Civill and Canon Laws dictate for the nourishing them in their old Age, their Impotency and Want.

By the Civil Law of the *Romans*, Children are obliged unto their Parents to provide for their Sustenance, so far forth as the Ability of Children will reach unto; for 'tis very unnatural, that the Parents should want, so long as the Children have means to relieve them. In which case, if the Children refuse to yield Comfort unto their Parents, the Judge may interpose his Authority, and enjoyn them to maintain their Parents according to their Ability, and as to his Discretion shall seem meet; which if Children should deny to yield unto, the Judge may, by Distress of their Goods taken, and sold to the value thereof, compel them to perform his Order; and yet that only

only in such case of Maintenance, and not to discharge Debts, wherein their Parents stand bound unto their Creditors, *D.* 25. 3. 5. *c.* 8. 47. 5. *c.* 5. 25. 1, & 2. *c.* 6. 61. 8. 5. *D.* 27. 3. 1. 4. *Ridleys* View of the Civil and Ecclesiastical Law, *Part* 4. *c.* 2. *Sect.* 1. *p.* 376. *Edit.* 1675.

As for the Canon Law, we find therein a Case of one *Hubaldus*, who had sworn that he would not Administer to the Wants of his Mother and his Brethren, and it was thus; St. *Augustine* being consulted with about this *Hubaldus*, who (to save his own Life, being threatned) had bound himself by Oath to marry his own Concubine, and to thrust his own Mother and Brethren out of doors, and never to relieve them, gives this Resolution of the Case. *That as to his Marriage with his Concubine, whom he had long enjoyed, his Oath was binding, for that was no sin: But as to his not relieving his Mother and Brethren, it could not bind him; for* qui non alit, necat; *to deny them Necessaries, was no better than to kill them; and no Oath can oblige to a sin so unnatural.* Gratian causa, 22. *Quest.* 4. *c.* 22.

From the Civil and Canon Laws I come (Sir,) to tender you some excellent Examples to be found among the very *Heathens*, of the great Love and natural Affections of Children towards their Parents, that were under very hard Circumstances; and I will begin with that of *Antigonus*, the second Son of *Demetrius*, which is worthy to be noted. For when his Father, being Prisoner, sent him word by one of his Acquaintance to give no Credit, nor to make Account of any Letters from him, if it so fell out that *Seleucus* whose Prisoner he was, would compel him thereunto, and therefore that he should not deliver up any of those Towns which he held: *Antigonus* contrariwise wrote to *Seleucus*, that he would yield up all the Lands he had under his Obedience, if he would deliver his Father.

We have another notable Example of Filial Love and Piety in *Cimon* the Son of Great *Miltiades*, whose Father dying in Prison, as some say for Debt, and not having wherewithal to bury his Body, much [illegible]s to redeem it, being Arrested for the Debt, whilst it was carried to the Burial, according to the Laws of that Country, this *Cimon* sold himself and his Liberty for Money to provide for his Funeral: He with his Plenty and Goods relieved not his Father, but with his Liberty, which is dearer than all Goods; yea, and Life too. He helpeth not his Father living and in Necessity, but dead, and being no more a Father nor a Man. What had he done to succour his Father living, wanting, and requiring his Help?

We have a third rare Example of daughter-like Piety; which was, that a Daughter gave Suck to her Father, who was condemned to die of that antient and usual punishment of Famine, which never suffereth a sound Man to pass the seventh day. The Jaylor spying this Act

of Piety, gave notice thereof to the Magistrates, which being known to the People, the Daughter obtained pardon for her Fathers life.

5. The fifth *Duty of Children is that of not attempting or enterprising any Thing of Importance, without the Advice, Consent and Approbation of their Parents, and especially in Marriage:* For in the case of Marriages, the Holy Scriptures tell us plainly, That Children ought not so much as to attempt to bestow themselves in Marriage, without their Parents Direction and Consent, especially Daughters, *Gen.* 24. 1, 2. & 21. 21. & 27. 46. & 28. 1, 2. 9. *Judges* 14. 2. 1 *Cor.* 7. *v.* 36, 37, 38. *Deut.* 7. 3. *Jer.* 29. 6. *Gen.* 29. 19. By which Texts it is evidenced, that the Father must be the efficient Cause of the Marriage of his Children; That the beginning and ground of Matrimonial Contract is from the Consent of the Parent, and the reason to perswade Children to this Duty is ready at hand; for seeing their Parents have taken such Pains and Travel in bringing them up, they should reap some Fruits of their Labours in bestowing of them. Besides, they should give them this Honour to esteem them better able, and more wise to provide for their comfortable Marriage, than themselves are. From Sacred Story, let's try what the Law of Nature, and the *Roman* Laws do pronounce, touching the Consent of Parents in the Matrimonial Contracts of their Children. As to the Law of Nature, this Question is started by *Grotius*, *Whether the Consent of Parents be by the Law of Nature requisite to a perfect Marriage*? Which, tho' some affirm, yet he is of Opinion, that by the sole Law of Nature, the want of the Consent of Parents nulls not a Marriage; for (says he) those that hold the Affirmative are mistaken, for that all their Arguments can enforce no more than this, That it is agreeable to the Duty they owe to their Parents, to crave their Consents; which he easily grants them, provided that the Will of their Parents be not manifestly unjust. For if Children be to reverence their Parents in all things, surely they ought to do it most especially in such things, wherein the whole Nation is concerned, as in Marriages. And yet it cannot hence be inferred, that a Son hath not a moral Right to dispose of himself, if they consent not. For he that Marries, ought to be of mature Age and Judgment, and he is to forsake his Fathers House, so that he is herein exempted from his Fathers domestick Discipline; and becomes from thence Αὐτεξούσιος, *Master of himself.* And altho' the Duty of Love and Reverence do oblige him to ask the good Will of his Parents, yet doth not the Breach of that Duty null the Act of his Marriage. That other Nations did make void such Marriages was not from the Law of Nature, but from the Will of their Law-makers. *Grotius* of the Rights of War and Peace, *Lib.* 2. *c.* 5. *Sect.* 10.

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As for the Civil Law of the *Romans*, it is thereby provided out of the principles of the Law of Nature, that the Marriage of Daughters without the Conſent of Parents ſhould not be ratified, and the Primitive Church, both by Doctrine and Practiſe, did in this part approve of thoſe Laws. For the Puniſhment appointed for ſuch Marriages was, that neither Husband or Wife, nor Marriage nor Dowry, ſhould be acknowledged; and that the Children which ſhould be born, ſhould be eſteemed as Baſtards, *Inſtit.* 1. 10. 12. *D.* 23. 2. 2. *D.* 23. 3. 68. *Ameſius* in his Caſes of Conſcence, *Lib.* 5. *c.* 35. *in fine.*

By Texts of the ſame Law it further appears, that the Conſent not only of the Parties themſelves, but of their Parents is neceſſary, if the Contractors were *ſub poteſtate Parentum*, the like Reaſon ſeemeth to be for Conſent of Tutors, *Inſtit.* 1. 10. *in princ.* *D.* 23. 2. 2. 35. *D.* 23. 2. 18. *c.* 5. 4. 18. *D.* 23. 2. 34. But it is now (ſaith an Author) received for a general Opinion, that the good Will of Parents is required, in regard of Honeſty, not of Neceſſity, according to the Canons, which exact neceſſarily none other Conſent, but only the Partys themſelves, whoſe Conjunction is in hand. The Womans Lawyer, *Lib.* 2. *Sect.* 3. *p.* 53. *Edit.* 1632.

6. The ſixth and laſt Duty that Children do owe to their Parents, is that of enduring mildly and gently the Vices, Imperfections and teſty and impatient Humours of Parents, their Severity and Rigour; and therefore now no Unkindneſs, no fault of the Parent can acquit the Child of this Duty: But as St. *Peter* tells Servants, that they muſt be ſubject not only to the good and gentle Maſters, but alſo to the froward; ſo certainly it belongs to Children to perform Duty not only to the kind and virtuous, but even to the harſheſt and wickedſt Parents. If a Father promiſe any thing to his Children, they have a full Right to his Performance; but in caſe he prove diſhoneſt, he doth not thereby loſe his Right to govern them, nor can they be excuſed from their Duty of Reverence, Honour, Love and Obedience towards him. To be ſhort, If indeed Parents have Infirmities, if guilty of Errors and Miſdemeanours, it muſt be the Childrens buſineſs to cover and conceal them, like *Shem* and *Japhet*, who while curſed *Cham* publiſhed and diſcloſed the Nakedneſs of their Father, covered it. The very *Heathens* may be our School-maſters in this matter of hiding and patiently bearing with the Infirmities and Severities of Parents.

Ames parentem ſi æquus, ſi non feras; *Thy Parents love if good; if bad, yet bear.* Terentius Hecyra; *nam matris ferre injurias me, pietas jubet*; to bear with Parents, Piety commands.

That of *Cicero* in his Oration for *Cluentius* is remarkable: *Non modo reticere homines parentum injurias, ſed etiam æquo animo ferre*

oportet; *Men ought not only to conceal the Injuries of their Parents, but to bear them with Patience.*

A Young Man of *Eretria*, that had been long Educated under *Zeno*, being demanded, What he had Learned? answered, *Meekly to bear his Father's Wrath.* Add to this, that hath been said of the Duty of mildly enduring the Severity and Rigor of Parents, the famous Story of *Manlius*, and 'tis this; *The Tribune* Pomponius *having Accused the Father of this* Manlius, *in the presence of the People, of many Crimes, and amongst others, that he over-cruelly handled his Son, enforcing him to Till the Earth:* The Son goeth to the Tribune, and finding him in his Bed, puting the point of his Dagger to his Throat, enforced him to Swear, that he would desist from his Pursuit he made against his Father, desiring rather to endure his Father's Rigor, than to see him Troubled for it.

All these fore-mentioned Duties ought to be performed by Children, who indeed will find no difficulty in them, if they do but seriously consider, how Chargeable they have been to their Parents, and with what Care and Affection they have been brought up. But they shall never attain to the right Knowledge thereof, until they enjoy Children of their own, as he that was found to bestride a Hobby-Horse, playing with his Children, desiring him who so took him in the Act, to be silent, until he were himself a Father, accounting him till that time no indifferent Judge in this Action.

Thus (Worthy Sir) having freely laid before you the true Extent and Latitude of that Natural and Religious Piety, which Children owe to their Parents, I am now to beseech you to wink at what is written amiss in this long Letter, and what is not so to afford it a kind Entertainment, as coming from him, who is Cordially,

Your most Affectionate

Humble Servant,

J. B.

Post-

Postscript.

SIR,

SInce you have been so kind as to send me some of your City Pamphlets, particularly that written in defence of Primogeniture, *I will make you some kind of Requital, by presenting to your view, the Causes (and none other besides) which the most Famous and Renowned Emperor* Justinian *has been pleased to Ordain, as Proofs sufficient for the Convicting Children of Ingratitude, and consequently Obnoxious to the Penalty of Exheredation. Now if the Person lately Disinherited, be Guilty of any one of those Causes, he well deserves the Punishment he has met withal: But if not Guilty of any one of them, I must e'en concur with the Author* B. J. *in Condemning that Usage the Son has had from the Father, as Impious, Cruel and Unnatural.*

(a) *Novella Constit. C. 3. Quæ Sunt Justæ Exheredationis Liberorum Causæ.*

The Just Causes then of Disinheriting Children, specified by the said (*a*) *Justinian*, are in number Fourteen, and they are these which follow, and thus *Englished*:

1. *If any Son has laid violent Hands on his Father.*
2. *If a Son has offered to his Father and his Family some Lewd and Dishoneſt Injury, as by Marrying himself to a Common Whore or Strumpet.*
3. *If a Son shall Accuse his Father in such Criminal Matters as do not immediately touch the Prince and the weal Publick.*
4. *If a Son constantly Converseth with such Fellows as are guilty of Ill, Lewd and Mischievous Practises.*
5. *If a Son makes an attempt to destroy his Father's Life, either by Poison, or any other ways.*
6. *If a Son has Carnally known his Step-mother, or his Father's Concubine.*
7. *If a Son be a Calumniator, or one that Forges an Accusation against his own Father; whereby he has sustained great Trouble, Damage and Expence.*
8. *If a Father has the Misfortune to be clapt up in Prison, and his Son is requested by him to Release him out of Jayl, and the Son refuses to do it.*
9. *If a Son be Convicted of hindering his Father from making a Will; and if afterwards the Father has an opportunity to make one, he is Impowered to Disinherit such a Son by his last Will and Testament.*